

T H E
SUBSTANCE
O F
A Funeral Sermon,

Preach'd on the
Death of Mr. Stephen Godfrey of *Isling-*
ham, from *Jude 24.*

Wherein is something of the Special Grace of Father,
Son, and Spirit, set forth. And the great Ability
of Jesus Christ, as God-Man, to keep his People
from falling, and to present them Faultless before
the Presence of his Glory with exceeding Joy.

By THOMAS ROYSTON,
Pastor of a Congregational Church of Christ
at *Burwell* and *Cattling* in *Cambridgeshire*.

Ephes. 2. 7, 8. *That in the ages to come he might shew
the exceeding riches of his grace in his kindness towards
us through Christ Jesus. For by grace are ye saved through
faith, and that not of your selves, it is the gift of God.*
Heb. 7. 24, 25. *But this man because he continueth ever,
hath an unchangeable priesthood. Wherefore he is able
also to save them to the uttermost that come unto God by
him, seeing he ever lives to make intercession for them.*

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John & Butcher
His Book.



T H E

P R E F A C E.

Courteous, Christian Reader.

I Commend this small Mite of my Labour unto thy serious Consideration, hoping that thou wilt read it with that Charity spoken of in 1 Cor. 13. 4, 5, 6, 7 verses; for without it, I know it will be contemned, because of the meanness of the Author, and I will assure you I am so sensible of my own Weakness, that I never design'd to have expos'd it in this Manner, had I not believed what the LORD said unto Paul, 2 Cor. 12. 9. That his Grace is sufficient for me, and that his Strength is made perfect in Weakness. And had I not been first desired by one of the Daughters of our deceased Friend, who could not be at the hearing of it, therefore was desirous of a Copy of it; but I told her I could not do that, because I did not preach by Notes: But she being desirous of something of it, told her I would collect something of the Substance of it, which I did, with no other Design
or

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or Thought but to gratifie her Desire. But it being known what I was about, I was desired by some Friends that did not hear it preach'd, to read it unto them, which being done, they greatly desired me to print it; but I always thought my Abilities too mean to appear in this Manner unto the Eyes of the World, who love and gaze at fine Language to please the Senses. But I am for Plainness of Speech, as Paul was, 1 Cor. 2. 4, 5, 6, 7. For I know that the world by wisdom knows not GOD, and that he is pleased by the foolishness of preaching (that is, by plainness of Speech in Preaching) to save them that believe 1 Cor. 1. 21.

For thereby GOD is glorified, and the Creature debased, which is my Aim and End in this Work, even that GOD the Father, GOD the Son and GOD the Spirit, might be exalted, whose abundant Grace is here a little touched upon and the great Ability of Jesus Christ, as GOD-Man. I believing that the Son is GOD in all the Perfections of the Godhead, as I here a little have shewn, and that he was Man, really so in the most substantial Properties of Humanity before the World was made, tho' he had not Flesh and Blood until he took it of the Virgin and it was that only which he took of her; for it is no where, that I can find, said, That he in the Incarnation was made Man, he being so before, but Flesh; And the Word was made Flesh John 1. 14. the Word here is the Son, that had the Man, a created or reasonable Soul set up, or united

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united, or that did subsist in such a Union as to be One, so as never to be otherwise: Therefore the Word is said to be made Flesh, which cannot be that the Godhead was converted into Flesh; but the Man united, or the Soul that was united unto the Godhead comes down into the Flesh or Body that he took of the Virgin, or that Body that was prepared for him, and so he was the Seed of the Woman, and of Abraham and David's Seed. This is the Flesh that the Man, or the created Me, or the I set up, was united to, and this Man being possessed by the Godhead, or united thereunto, is in the Incarnation made or united unto Flesh. Reader, consider well of this Matter, it may be thou mayst think this is strange, novel Doctrine, that cannot be true, because it may seem contrary unto the general receiv'd Notion of this Matter, and thou mayst say, How can it be? It is so absurd, and has so many Contradictions in it! I shall refer to what is said Page 20, &c. altho' there is but little said for want of room, that might be abundantly open'd and proved from abundance of Scriptures, for they are full of this Doctrine of the Man in God before he took Flesh. See a few, Gen. 18. 2, 3. Chap. 32. ver. 24. Joshua 5. 13, 14, 15. Judges 13. 6, 8, 10, 11. Pl. 80. 17. Pl. 1. 1, 2, 3. Isai. 32. 2. Chap. 66. ver. 2, 3. Ezek. 1. 2. Chap. 9. ver. 2, 11. Dan. 3. 24. Chap. 7. ver. 13. 8. ver. 15, 16. 10. ver. 5, 6. Zech. 1. 8, 10. Chap. 6. ver. 12. But it is indeed of so great Weight that it ought to be distinct-

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distinctly handled by it self; which, may be, if this should meet with any answerable Acceptance, something farther may be; for if the LORD will continue to lead my Mind and Thought as he has done, I must have something ready to give full and plain Demonstrations of the Truth hereof. Here it lay so in my Way, or on my Heart in this Subject that I could not altogether pass it by; but after many Struggles in my Mind, and Cries unto GOD for to have his Mind in it, I was inclined to do it. So not doubting but GOD will bless it unto poor Souls that are glad of the Gospel in a plain Dress, (and I know my LORD does not despise the Day of small Things) and if any that are fallen are recovered hereby from the Error of their Way, or those that stand, established, fed, and strengthned, I shall have what I desire; and that GOD would thus bless it unto your Souls, I shall pray the GOD of all Grace to pour forth his Spirit upon you in reading of it, that so you may receive the Truth in Love, whoever is the Penman. So desiring your Prayers for me, that while I live here I may exalt Christ Jesus my LORD, and debase the Creature,

I am your Souls Well-Wisher,

THOMAS ROYSTON.

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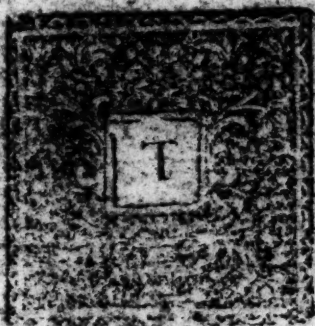
ERRATA

Page 7, line 11, for Righteous read Righteousness.
P. 11, l. 22. f. the in r. in the. P. 24. l. 26. f.
one r. our. P. 28, l. 1, after for add the Wind. P. 31
l. 17, between God and rideth add which.

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J U D E, Verse the 24th.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding Joy.



THESE Words being made sweet and comfortable unto the Soul of our deceased Friend and Brother in *Christ*, he desired that I should preach from them on this Occasion.

THESE Words are a Part of the *Apostle's* Conclusion of this short and general *Epistle* to all *Saints*, Then and Now, they also are a Part of his *Doxology*, or giving of Glory and Honour unto the *One Eternal* God, who is *Father*, *Son*, and *Holy Ghost*, and unto the *One Mediator*, who is GOD and MAN, even the * *MAN Christ Jesus*, as appears by the Words *Now* and *Him* in the Text; for the Word *Now* has a special Eye upon the several distinct Matters of this *Epistle*.

I shall therefore first a little open them.

1. THE FIRST is in the 1st and 2^d Verse, and in them there be two Things; *First*, The Persons unto whom he writes: *Secondly*, What he willeth unto them.

FIRST, *The Persons unto whom he writes*, and they are such as are made Partakers of the *Special Grace* of the *One Eternal God*, who has revealed Himself to be most Glorious in *Three distinct Persons* of *Father, Son, and Spirit*.

1st. THE *Special Grace* of the *Father* here asserted, is, That they are *Sanctified* by God the *Father*, that is, (God the *Father* having (a) chosen a certain Number of *Mankind* in *Christ* as *Head*, before the *Foundation* of the *World*.) He set them apart for himself, as his own for *special Use* and *Service*. (b) But know that the *Lord* hath set apart the *Man* that is *Godly* for himself.

He hath done it; that is, Set him, or them, apart to be *Godly*, or like *Himself*, that they may be forever with *Himself*. He having fore-known them in *Love* as his highest *Favourites*. (c) He predestinated them to be conform'd to the *Image* of his *Son*. *Predestination* is the *Father's* sanctifying, or setting apart, his chosen *Ones* as *Sons* and *Brethren* to *Jesus Christ*, and so to *Eternal Life*.

(d) Having predestinated us unto the *Adoption* of *Children* by *Jesus Christ* to himself, accord-

(a) Ephes. 1. 4. (b) Jer. 1. 5. Ps. 4. 3. (c) Rom. 29. (d) Eph.

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ing to the good Pleasure of his Will. (e) By the which Will we are sanctified.

So that the Father's giving them unto Christ as Children was an Act of his Will; yea, of his good Will, and when he gave them unto him as Children, he (f) bless'd them too in him as their Head, as the Apostle saith, according as they were chosen in him before the foundation of the world, &c.

EVEN with all spiritual Blessings that was meet for every Relation he put his chosen Ones into, in him, or caused to subsist between him and them, before the Foundation of the World.

He knowing them in his Love (g) Foreknowledge, as his (h) People, as his (i) Children, as his (k) Sheep, and gave them to his Son, as God-Man to subsist in him, and to be related to him, as (l) Members, as (m) Children, as (n) Spouse, Bride, or (o) Wife, and (p) Brethren: He being set up from Everlasting as their Head, Father, Husband, and Brother; this is some of the abundant Grace of God the Father, pointed out by these words, sanctified by God the Father.

2dly, THE Grace of God the Son is held forth in these words, preserv'd in Christ Jesus, that is, those that are in him, as aforesaid, they are so secured, and kept so safe in all those Relations unto him, the Man in God, that neither (q) Sin

(e) Heb. 10. 10, 14. (f) Ephes. 1. 3, 4. (g) Rom. 8. 29.
(h) Isai. 43. 20. (i) Deut. 14. 1. (k) Isai. 53. 6. (l) Ephes. 5. 30. (m) Isai. 8. 18. (n) Song. 4. 8. (o) Isai. 54. 5. (p) Ps 22. 22. (q) Rom. 6. 14.

nor (r) Devil, nor all the Rage of Ungodly
 (s) Men can take away their Interest in him, nor
 break, nor alter any of the Relations, to him be-
 fore the World was: Because they are in him,
 the Man in God, for that is the Foundation of
 our being preserv'd safe in him. For if he were
 a Creature only, we might lose our all in him
 as we did in Adam who was but a Creature; but
 he being God as well as Man, we are preserv'd
 safe in him, he being the Man in God, is a safe
 (t) hiding Place from the Wind of Men and De-
 vils, who blow hard upon the People of God
 sometimes; and a Covert from the terrible
 (v) Storm of God's Wrath that will fall upon all
 that are not in him. He is the great Rock whose
 (w) Shadow is so refreshing to poor, weary Souls
 that dwell under it.

DAVID sings sweetly of the Lord as his (x) Strength, and his Rock, and his Fortress, his Deliverer, his God, Buckler, Horn of his Salvation, and Tower: All which Expressions shew his Faith in Christ Jesus, or in the Son as God-Man.

For there are no Metaphors, or metaphorical Expressions that can properly be apply'd to God, as absolutely God; but these are very apt Metaphors to set forth God-Man, in whom alone we are preserv'd: For this is the Name, or Per-

(r) Matt. 16. 18. Heb. 1. 14. (s) Rom. 8. 35, 36, 37, 38.
 39. (t) Isai. 32. 2. (v) Ps. 11. 6. (w) Ps. 121. 7. (x)
 Ps. 118. 1, 2.

son, who is the (y) Strong Tower, as the word Name (x) here, with many more Places, must signifie. Thus we are preserved in *Jesus Christ*, and it is upon this Foundation alone that the Sanctified by God the Father, and the Preserved in *Christ*, come to be called out of that sad Estate that they are fallen into by *Adam's Fall*; therefore the Spirit, the third glorious Person, comes in the appointed Time to call them out of that Estate.

3dly, AND Called. Here is the *Grace and Work of God the Spirit*, to call those (that the Father hath chosen and sanctified, and that are preserved in *Jesus Christ*) out of that sad Estate that they are fallen into; and this he doth by his Divine Power, breathing Life into poor Souls that are dead in Sin: For it is the Spirit that (a) quickeneth, he it is that regenerates the Hearts of all that are (b) born again, or born from above, as it is in the Margin, for they are said to be born of the Spirit, and to be born of the Spirit is to be brought out of that State of (c) Death and (d) Blindness, Ignorance and Unbelief, Enmity and Rebellion, and Stoutheadedness that they are in by Nature, and to be brought into a State of (e) Life and (f) marvellous Light, this calling Work of the Spirit is abundantly set forth in the Scriptures.

(y) Prov. 18. 10. (z) Ps. 29. 2. 34. 3. 61. 5. 83. 4.
 Mai. 66. 22. Acts 4. 12. (a) John 6. 63. (b) Job. 3. 3. x. 4.
 (c) Ephes. 2. 6. 1. 3. (d) Isai. 42. 19. Ezech. 4. 18. Isai. 42.
 22. (e) Job. 3. 24. (f) 1 Pet. 2. 9.

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 But I shall chiefly open it a little from John
 16. 8, 9, 10, 11. And when he (the Spirit of Truth)
 is come, he will reprove the World of Sin, and
 of Righteousness, and of Judgment.
 Of Sin, because they believe not in me.
 Of Righteousness, because I go to my Father
 and ye see me no more.
 Of Judgment, because the Prince of this
 World is judged.

He will reprove, or convince (as it is in the
 Margin) or fully and plainly shew unto the world
 (that the Father had Chosen in Christ, and Sancti-
 fied as aforesaid) that was to be called out of
 the State of Unbelief and Ignorance that they
 were in, and when he doth call poor Sinners he
 openeth the Heart and shews it convincingly the
 Evil of Sin as it is (g) a Pollution in its Nature
 that all its Powers are stain'd therewithal, as (h)
 Blindness in its Understanding, (i) Stubbornness
 and Rebellion in its Will, (k) Error in its Judg-
 ment, (l) Vileness in its Affections; so that it
 sees it self, as it were, a Sink of nothing but Fil-
 thiness and Uncleanness, and Depravation in all
 its Powers, so that the poor Soul now cries out
 Wo is me, I am (m) undone! and what shall I
 or (n) what must I do to be saved! (o) O wretched
 man that I am, who shall deliver me, &c.

(g) Ps. 51. 5. (h) Ephes. 4. 18. Rom. 7. 5. (i) 11.
 12. Luke 19. 14. (k) Isa. 5. 20. (l) Rom. 7. 26. (m)
 Job 6. 5. (n) Acts 2. 37. Acts 16. 30. (o) Rom. 7. 24.

Oh! this hard (*p*) / Stony Heart of mine; Oh!
this (*q*) / deceitful and desperate wicked Heart of
mine. Oh! how full of (*r*) / vain Thoughts is
mine Heart; Oh! how is it wandering about af-
ter a world of strange Things, even whilst I am
waiting on God, and would do good!

Thus the Soul cries out of it self, when he,
the *Spirit*, comes to open the Evil of Sin in his
convincing Reproofs of Sin, it sees its Unbelief.

So likewise when he, the *Spirit*, reproves of
Righteous^{n^{ess}}, convincingly, then the Soul sees its
shortness in every Work and Duty, that the best
it has, or ever can do is like what is said by
the (*s*) / Prophet: So is all its own Righteous-
ness too short and too narrow, and not only so,
but it sees that they are b^{ea}st^{ly} / filthy Garments,
nay but (*u*) / filthy Rags, and to no ways meet to
recommend them unto God, or to appear before
him who is the most High, the most Holy, and
Righteous God.

So that the Soul now sees an absolute Necessity
of having a better Righteousness than any of its
own, or any other meer Creature's Righteous-
ness, and therefore cries out as St. Paul does, in
Philippians (*-20*) * which Place I wish every one
to read and consider well, for it is the Righte-
ousness of *Jesus Christ* alone, that we must be
found in, if we go to the *Father*.

(*p*) *Ezek.* 36. 26. (*q*) *Jer.* 17. 19. (*r*) *Jer.* 4. 14. (*s*)
Isa. 28. 20. (*t*) *Zech.* 3. 4. (*u*) *Isa.* 64. 6. (*v*) * *Phil.*
3. 7, 8, 9, 10.

So likewise he, the Spirit, reproveth convincingly of (x) Error in Judgment, in calling Evil Good, &c. that is, calling the evil Doctrines of Man's Free Will and Power in himself, to save himself, good Doctrine.

OR the evil Doctrine of our own Obedience as the way to Eternal Life good Doctrine, is to call Evil, Good.

AGAIN, To call any conditional Doctrine Good is to call Evil Good; nay, to make any Terms or Conditions, or Offers of Grace as the Conditions of the *Covenant of Grace*, is to make void the (y) *Covenant of Grace*, which is ordered in all Things and sure, as *David* believed, and the whole Tencur of which is, I will, and you shall, as may be seen in these Texts, with many more, *Gen.* 3. 15. 12. 2, 3. 17. 4, 5, 6, 7, 8. *Jer.* 30. 22. 31. 4. 14. 20, 31, 32, 33, 34. 32. 37, 38. 39, 40, 41. *Ezek.* 36. 25, 26, 27, 28. and as *Paul* saith, *If by (z) Grace, then it is no more of Works, otherwise Grace is no more Grace; but if it be of Works then it is no more Grace, &c.*

So that Salvation and Eternal Life is by Grace alone; so then to call, or count any Thing as the Way of Life and Salvation (or Means to obtain it) but *Jesus Christ* and Grace, is to call Evil Good; yet this is what most do, yea, all by Nature do it.

ON the other Hand, to call any of the Doctrines of Free, Sovereign, Distinguishing Grace

(x) *Isai.* 5. 20, 21. (y) *2 Sam.* 23. 5. (z) *Rom.* 11. 6. *Gal.* 2. 5, 8.

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harsh cruel, damnable Doctrine, is to call Good evil, and wo to them that do so, or that abuse them, to do (a) Evil, that Good may come on it, whose Damnation is Just.

BUT the poor Soul that is under the convincing Work of God the *Spirit*, in its Judgment sees its Error in those things, and finds in its self no Power or Ability to perform the Terms or Conditions of *Faith* and (b) Repentance that some talk of; for now it finds it cannot repent with Repentance that's unto Life, that being the (c) Grant of God, nor of themselves believe savingly into *Jesus Christ*, or get an Intrest in him, or get the Love of God, nor make its Peace with him, as a great many Preachers bid poor Souls to do. But, alas! The convinced Soul finds that they might as well bid them make a World, as bid them believe or do any of those Things; for it finds it must be the (d) exceeding Greatness of his Power, by which they believe, and that it is *Christ* alone that has made [e] Peace by the blood of his *Cross*. Yea, it sees that its Intrest in the Love of God or *Christ* is an Act of *Grace* not to be gotten by them.

Now they know they were ignorant of the Mind of God in his Word, and of who were the Ministers of *Christ's* sending, but now they see the one and know the other. Thus he reproves of Judgment, and so brings them out of their

[a] Rom. 3. 8. [b] Jer. 31. 18, 19. [c] Acts 11, 18. [d] 1. 6. [e] Col. 1. 20.

Error and Mistake, and by the [f] *Spirit*, as the *Spirit* of Wisdom and Revelation: They are brought into marvellous Light to [g] behold what manner of Love the *Father* hath bestowed upon them, that they should be call'd, *The Sons of God*.

Now they see that it is the Blood of *Christ* the [h] *Lamb of God*, or the [i] Blood of the *Son of God* in our Natures that cleanseth from all Sin, that is the [k] Fountain opened, and that it is he that puts them into it, or sprinkles it upon them, for they know they cannot put themselves into it, or sprinkle it upon themselves, no more than the [l] Man at the Pool.

He it is that opens and reveals all the Glory and Excellencies of the Righteousness of *Christ*, both as to its [m] Greatness, Durableness, or [n] Everlastingness, and of its [o] Beauty, its Sweetness, and its Glory :

He it is that informs the Soul into a right Understanding of the Divine Mysteries of God's Love, Will, Works, and Ways, for hereby the Soul finds Pleasure in beholding the wonderful Works of the *Lord*, now Ordinances are pleasant Things unto them. The Doctrines of God's free Grace, are sweet and pleasant Morfels unto their Souls.

[f] Ephes. 1. 17. [g] John 3, 1. [h] John 1, 29. Acts 10, 28. first John 1, 7. Zech. 13, 1. Ps. 51, 5. Rev. 1, 5. [i] John 5, 5, 7. [m] Ps. 35, 6. [n] Ps. 119, 142. [o] Ps. 45, 4, 8, 13, 14. [p] Ephes. 1, 9. Ps. 8, 3, 4. Ps. 111, 4. Ps. 19, 10. Job 23, 12.

Now they love God and *Christ*, his Law and his Testimonies, his Ministers, his People, all that has God's Image on them, is delightful unto them, thus they are called.

HENCE it is plain unto whom the Apostle here wisheth Mercy unto, and Peace and Love to be multiplied unto, that is Mercy to succour relieve, and deliver their Bodies and Souls under whatsoever Trials and Afflictions they should meet with here.

Peace and Love be multiplied in your Souls from the Father through the Son by the Spirit.

[q] For he knew that they were like to meet with many Tribulations in the World. Thus I have shewn how the Word *Now* hath an Eye to the Matter contained in the first and second Verses.

2dly. THE Apostle having laid such a Foundation, he in the third Verse speaks unto the Persons interested in this Grace of the *Three-One*, by the Appellation of *Beloved*, a Title of great indearedness, as appears by God and holy Men's use of it, the Scriptures, and in the Song of *Solomon* often. And then tells them he gave all Diligence to write unto them of the common Salvation, and says it was needful for him to write unto them, and to exhort them to contend earnestly for the Faith which was once delivered to the Saints. So that this common Salvation, and the Faith that was once given unto, or wrought in them, is what he builds upon for the former

Foundation of the Grace of the *Three glorious Persons* of the one Eternal God. So that this common Salvation cannot be meant as common to all mankind that will accept of it as offered unto them upon the terms of the *Covenant*, as some say, nor this common Salvation that which is to be offered so freely unto all that will accept of it as freely offered unto them, as others say, neither is it the [r] outward temporal Salvation that is common to all Elect or Nonelect, as some others say, for that is not so much the Matter of Faith as Sense, and so not the matter to be so earnestly contended for as here exhorted unto.

BUT this common Salvation is the Eternal Salvation of all the Sanctified of the *Father*, of the Preserved in *Jesus Christ*, and Called of the *Spirit*; for they shall all be alike saved with an [s] Everlasting Salvation, whether [t] *Jew* or *Gentile*, Male or Female, Young or Old, Strong or Weak in the Faith; common unto them all alike, altho' it be the special Salvation to them only.

NOW this is worthy the most earnest contending for, therefore this *Apostle* thought it so needful to write to them about it, and to exhort them to contend earnestly for the Faith of it, for it is plain from the whole *Epistle* that this Salvation and Faith in it, as delivered then unto the Saints, was much contended against by many *then*, as well as *now*, both as to the Auther of it (*Christ*)

[r] *Eccle.* 2, 14, 9, 1, 2, 3. [s] *Isai.* 43, 17. [t] *Gal.* 3, 28. *Col.* 3, 11, 12. *Acts* 15, 11.

Jesus) as to his being GOD, and our Faith in him as such, as he requires of his Disciples. [v] *ye believe in GOD, believe also in me*; but if he had not been GOD, it had been Blasphemy for him to have required Faith of them, or us, in him as in GOD, if he were not GOD. Yea, if he were not GOD by Nature he could not have been the [w] Author of this Eternal Salvation, nor yet of Faith in it; but the Scriptures assert, that he is the [x] Author of both.

Though he was the Son of GOD by Nature, yet he as Man, learn'd Obedience, by the Things he Suffered, for it was the Man that Suffered, and Man that learned Obedience. So he the Son having the Man in him thus made perfect.

He as GOD-Man became the [y] Author of Eternal Salvation, which the Church of old breathed after, to [z] come as Man, and *David* owns as the Author of his Salvation, and from him alone.

IN Him shews he is the Author of it. So *Isaiah* saith of *Israels* Salvation, it is [a] in the LORD. These *Texts* plainly prove that Salvation is in and of GOD alone, and the *Apostle* you see saith that *Jesus Christ* is the Author of Eternal Salvation, therefore *Jesus Christ* is GOD, Yea, *Peter* saith of him, [b] neither is there Salvation in any other, for there is no other Name (or Person, as I noted before) under Heaven, given

[v] *John* 14, 1. *Acts* 16, 31. *John* 3, 36, 16, 30, 31. [w] *Heb.* 5, 8, 9. [x] *Ps.* 14, 2. [y] *Ps.* 27, 1, 2, 6, 7. [a] *Isa.* 45, 17, 22. [b] *Acts* 4, 12.

among Men, whereby we must be saved, thus it appears, that this common Salvation, is the Eternal Salvation of all the sanctified, preserved, and called Ones, and that *Jesus Christ* as GOD-Man is the only Author of it.

3d. *Particuler*, Is a Discription of those *Ungodly Men*, against whom, those he writes unto are so earnestly to contend, their Discription is from the 4th Verse, unto the 17th Verse.

For there are certain Men crept in unawares, who were of old Ordained to this condemnation, ungodly Men, turning the Grace of GOD into Lasciviousness, and denying the only LORD GOD, and our Lord Jesus Christ.

1. FIRST, the ungodliness of these Men is twofold, first in turning the *Grace of GOD* into Lasciviousness, that is the Doctrines of Grace, turning them to an Incouragement to live in all Manner of Sin. These Men being said to be crept in, must be either into Churches, or into a visible Profession of Truth for a while, so having got some notional Knowledge of the Doctrines of the *Grace of GOD*; such as free and absolute Election, free and full Justification by the *Blood of Christ*, and so of the Certainty of the Salvation of all for whom *Christ* died, and so conclude that all they do is nothing, nor signifies nothing, their State is safe there is no altering of that, and so become Careless of any Duties; *Sabbath* and *Ordinances*, are of little Value unto them, and so by Degrees leave of all *Religion*, and then run into all manner of Vanity and Profaneness, with this

this Conceit that all will be well at last. This is their turning of the *Grace of God into Lasciviousness*, this is confirmed by *Peter* in his first Epif. 3d Chap. 3, 4, Verses; but especially in his 2d Epif. 2d Chapter throughout, but especially in the Three first verses, then at the 12th to the End, but note the 19, 20, 21, 22 Verses.

2dly, THE Ungodliness of these Men is their denying of the only *Lord God*, and our *Lord Jesus Christ*.

THESE are damnable Heresies, [c] denying the *Lord* that bought them; here is Error in the foundation Doctrine of Salvation, for in denying the only *Lord God*, they are *Atheists*, and their denying of our *Lord Jesus Christ* to be real *God*, makes them *Arians*. But whosoever denies *Jesus Christ* to be *God* equal with the *Father*, is a [d] Liar, Antichrist, and hath not the *Father*, that is, doth not rightly acknowledge the *Father*. For he and the [e] *Father* are *One*. Yea, so *One* as that he who sees the *One* to be the true, eternal *God* in a right, distinguishing Manner, sees the other to be so also, as appears by our *Lord's* Discourse with [f] *Thomas* and *Philip*. From this Discourse note these Things:

FIRST, That those who do know some Things, really yet may not know them understandingly.

2dly, THEY that know *Jesus Christ*, distinctly who he is, do see that he is in the *Father*; and the *Father* in him, and so see that they are both *One*.

[c] 1st Pet. 2, 1. [d] 1st John 2, 22, 23. [e] John 10, 30.
[f] John 14, 5, 6, 7, 8, 9.

3dly, Note, THAT tho' they are in each other, yet the *Father* is not the *Son*, nor the *Son* the *Father*; but two distinct Persons of *Father* and *Son*, tho' but one *GOD*, or *Godhead*, yet two Persons, as *Christ* owns when he saith, *I and my Father are One*; yet it is *I* still, and my *Father*, distinct personal Expressions to distinguish them by, notwithstanding there is many Cavillations against the Term *Person*, tho' without any ground from the Scriptures, for they abound with personal Terms unto each of the *Three*, as *He*, *Me*, *Thee*, *Thou*, and *I*, and the like.

4thly, Note, JESUS CHRIST is truly Man too; for it was he, as Man, that utters this Discourse, that convers'd with them.

So that the Conclusion is, *He* is really *One* with the *Father*, as *GOD*, *One* with us, as Man, and so truly *GOD* and Man, thus he is the *Emanuel*, *GOD with us*. So that he, or they that deny him to be *GOD*, are Lyars, Antichrists, and know not the *Father*, yet this was done by these ungodly Men in the *Apostle's* Days, and is done by the ungodly Men of this Day.

So that the sanctified, the preserved and called Ones, which are but a few in every Age, meet with great Opposition from these ungodly Men, under this twofold Consideration.

1st, Of their Evil Conversation. 2dly, And Error in the Foundation Doctrine.

AND it is from the abounding Grace of the *Three-One*, that they are kept from falling, or recover'd when any of them do fall into the one

or other of these Abominations, either through Weakness or Temptation.

AND it is by the great Ability of the *One Mediator* that they are *presented Faultless before the presence of his glory with exceeding joy.*

THIS Text and this Doctrine of the *Three-ONE*, and of the *One Mediator*, was the great Delight and Joy of the Soul of our deceased Brother in *Christ*.

IN the 5th, 6th, 7th Verses, he puts us in mind of the Sin and Judgment of some ungodly Men that were destroy'd in the (g) Wilderness; and of the Sin and Judgment upon the *Angels* that Sinned, and of *Sodom* and *Gomorrab*, and therein he likens them and these Ungodly-Men the one to the other, by the Word *likewise* so that there is some great Similitude between their Sin, and these Ungodly-Mens, these *Filthy Dreamers* Sin.

I will, as God shall help, a little open them and compare them a little together. I shall begin with those in *Numbers* 14. 1, 2, 3, 4, 9. First they Murmur against *Moses* and *Aaron*; now *Moses* and *Aaron* were set up into Office by God in an extraordinary way, they as so set up over those, they were Types of the *Man* in God (set up as Head over all long before) and so their murmuring against them, was a Speaking against their Government, by finding Fault with their bringing them out of *Egypt*, and with their

(g) Num. 14. 1, 2, 3, 4, 9. 16. 1, 2, (3,) 11. (d)

promised Country, and this was (b) a Murmuring against God, this was their not believing God's appointing or setting up *Moses* and *Aaron* over them, and disbelieving God's Promise of giving them a good Land flowing with Milk and Honey.

THEY rebel, in saying, *Let us make us a Captain, &c.* this was their denying of the only Lord God in his Sovereign Dominion over them, and of our Lord *Jesus Christ*, in denying of *Moses* and *Aaron*, his Types, this their Sin is more fully set forth in the Rebellion of *Korah*, *Dathan*, *Abiram*, and their Company, *Numbers* 16. 1, 2, 3, 5, 11, and 49. Verses.

FROM hence, note these few things.

1st. Note, THEY rose up before *Moses*, or in the Presence or Face of *Moses*, to oppose *Moses* in his Office, that God had set him up in.

2dly. Note, THAT they are Princes famous and Men of Renown, such as God advanced to Honour and Dignity, but thro' Pride and Ambition could not like to have *Moses* set above them, therefore go forward in their Rebellion.

3dly, Note, AND gather together against *Moses* and against *Aaron*, that is, to oppose their Office-power over them, and reject it as if it was of their own framing; for say they, *ye take too much upon you seeing all the Congregation are Holy (or set apart for (i) God's special People) every one of them, and the LORD is among them.*

(b) Ver. 27. (i) Exo. 19. 5, 6. Dent. 10. 15.

wherefore then lift you up your selves above the Congregation of the LORD?

4thly, Note, HEREBY they manifest their Unbelief in, or of, the wonderful Works wrought by them, as set up and sent of God; for they say they lifted up themselves, thus, that which they pretend to charge upon *Moses* and *Aaron* is their own Sin, and so it was not a keeping of their first Estate of Subjection, but left their own Habitation that God had promised them Rest and Peace in.

So that I conclude their rising up, their gathering together, and denying and rebelling against *Moses* and *Aaron* as they were the Chosen of God and set up by God as Types of the *Man* in God, was a denying of our LORD *Jesus Christ*.

THEN the Sin of *Angels*, compared with these Men's Sin, must be Pride and Rebellion, in denying, disowning, or rejecting of a Head set up over them. Therefore who or what a one he is, I shall a little, by Divine Help, first shew, and it must be but a little for so weighty a Subject; and I should have rather chosen to have Handled it by its self, it being so little understood or believed in, but I know by many, Contemned and Rejected, as absurd and inconsistent Novel Doctrine; therefore I wish I had more room for to have enlarged upon it, but I must be short.

FIRST then, this Head set up over *Angels* is the LORD *Jesus Christ*, who is Substantially God and Man, as I have prov'd already, and so I am no *Arian*.

D 2 2dly,

2dly, It was the Man *Christ Jesus* that was set up as Head over *Angels*, I say the Man, but do not mistake me, therefore read this Matter thro', weigh it well before thou passest Sentence against it.

WELL then, to shew a little what I mean by the Man as set up before the World, was as Head over all that was to be made, and so over *Angels*.

- *First*, I do not mean a Man as having Flesh and Blood; for that I believe he took of the *Virgin*: But,

- 2dly, THE Man I mean was a True, Real, Reasonable Soul, that the Soul is called Man, and that there was such a Man *set up from everlasting*, or in the beginning of GOD's way before his Works of old. I will now prove from the Word of GOD.

- *First*, THAT the reasonable Soul without the Body is called the Man, and expressed by personal Terms, such as *Me, I, Thee, Thou*.

(k) THOU hast Clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews, surely the *Me* here, must be *Job's* reasonable Soul, *Pf. 16. 1. 2. 11. Preserve me for in thee do I put my trust*, now it is the Act of a reasonable Soul to put forth its self in an Act of Trust in the LORD, therefore O my Soul thou hast said unto the Lord, thou art my Lord, thou wilt shew me the path of Life.

SURELY the *Me*, the *I*, the *thou*, and *my*, are personal Terms, and must be understood here,

(k) Job 10. 11.

either

either of *David's* or *Christ's* reasonable Soul! I believe of both, also the (1) *Me*, and the *I*, that behold Gods Face is the Soul by Faith in it.

(m) AND he said, Lord, remember me when thou comest into thy Kingdom, and Jesus said unto him this Day, shalt thou be with me in Paradise, the *me*, and the *thou*, here is the Soul of the Malefactor, and the Soul of Christ: But once more (n) I knew a Man in Christ, whether in the Body or out of the Body I cannot tell, God knoweth, such a One caught up into the third Heaven. The Man here, must be the Soul united to or being in Christ by Faith, it is the reasonable Soul that here bears the Denomination of Man, whether in the Body or out of the Body, it is the Man.

Note, HENCE, that the Soul doth or may subsist as the Man, whether in the Body or out of the Body.

Note, THE Soul as the Man may ascend or descend into the highest Heaven.

From these Scriptures, and many more that might be cited and opened, we may safely conclude, that the Soul may properly be call'd Man.

AND so all those Scriptures that speak of a *Me*, or an *I*, or *Thou*, or *He*, as must be understood of Christ, that are interpreted of him as God, are in the most of them to be most properly interpreted of him as God-Man, and often times as the Man principally intended, or where-

(1) Psal. 17. 15. (m) Luke 23. 42, 43. (n) 2 Cor. 12.

ever he is said to come or (a) go to any certain Place, or appear to any certain Persons, or to be sent on any Message, or Work, as the *Angel* of the LORD, or in any Office, or Office-work, as a (b) *Prophet*, (c) *Priest*, or (d) *King*, (e) *Captain*, or (f) *Shepherd*, which is very usual in the Scriptures, it must be understood of the Man not separate from his being God, but distinguish'd as well before his Incarnation as after; for, he is (g) *Jesus the same to day as yesterday and for ever*. Or whenever he is said to be (h) set up, or brought forth, or born, or (i) first-born, or to (k) ascend, or descend, to be (l) rich, and to become poor, with many more of like Expressions, many of which can in no proper Sense be any ways applied to him as the *Son* of God by Nature: But I must desist at this Time from opening of these Things under their several Heads.

AND open something unto the Matter in hand, from *Prov.* 8. 22, 23. This Man is the *Me* here, the Lord the *Son* possessed or received into Union with his Divine Nature, or this was the *me* that was created, as the *Assembly's Annotat.* says the *Septuagint* did translate it created, and says it was so by the Author of *Ecclesiasticus*, who, he says, lived about the Time of the *Septuagint*, as in *chap.* 24. 11, 12. as may be seen, and to him agrees the *Chaldee Paraphrase*.

(a) *Gen.* 18. 21. *Exo.* 3. 2, 8. (b) *Deut.* 18. 15, 16, 17.
 (c) *Pf.* 1. 10. (d) 2. 6. (e) *Josh.* 3. 14, 15. (f) *Pf.*
 23. 1. (g) *Heb.* 13. 8. (h) *Prov.* 8. 23. (i) *Col.* 1. 15. (k)
John 3. 13. (l) 2 *Cor.* 8. 9.

So that he concludes, that there is no doubt but they intended *created*; and he farther says, if it were granted that the Word might be *created*, he thinks we should grant no more than might conveniently enough be interpreted according unto St. Paul's Expression in *Caloss.* 1. 15. and I believe so; for, How can he be the First-born of every Creature, if he was not a Creature the first created of any? Or how could he be said properly to be the (o) *beginning of the creation of God*, if he were not the first created of the Creation? For, as *God*, he was the Beginner of the Creation, therefore it must be as Man that he was the Beginning; but if he be not the first Creature he cannot be the *Alpha* of all Creatures, or first Letter in the Book of Creatures, which he most certainly is, or in all Things he has not the (p) Pre-eminence; so that the *me* (q) *possessed* is the *me created* in the Beginning of God's Ways, before his Works of old, and so consistently is the *I* set up. For it is very inconsistent to assert that *God* is set up, but very proper of the Man, a Creature; and I believe the first Sence of setting up, is the uniting of it, the Man, unto the *Son of God*, or the Hypostatical Union.

2^{dly}, SET UP, signifies advanced to Honour and Dignity above others, thus this *I*, the Man, was set up. For *God* cannot in any Sence be set up above what HE is. I conclude then it was this Man, that was the Head set up over all

(o) *Rev.* 3. 14. (p) *Col.* 1. 18. (q) *Prov.* 8. 22, 23.

created Beings, and so Head over *Angels*. This Man to be Head over them, this they could not like, or submit unto, but like those Men in the Wilderness, rise up before him, and against him; and I think from the Consequence of their Sin, and their being coupled together, we may conclude, that they said to this Man set up over them, as those Men did to *Moses* and *Aaron*, whom the *Lord* had set up over *Israel*.

Ye take too much upon you, &c. So might *Angels* say, What thou, a Man, Head over us! Why we are as holy as thou, as good as thou, as great as thou, yea, more Noble Creatures than thou art, thou takest too much upon thee; Wherefore dost thou lift up thy self above all? This is held forth in their not submitting unto him as set up over them, so by Pride and Rebellion kept not their (s) first Estate of Purity, Order, and Subjection, but left their own Habitation of Light and Glory, and true Happiness, and then like those Men, they set up one of their own Nature, one of themselves, to be their Prince, Chief, or Head over them, even (t) *Beelzebub*: Thus refusing Subjection unto the Man in *God*, set up by *God* as Head over them, which was a denying of the only *Lord God*, and of one *Lord Jesus Christ*, and a despising of his Dominion, and a speaking evil of his Dignities that appertained unto him, either as *God* or Man. For tho' it was the Man that was set up, yet that Man was

(s) *John* 8. 44. (t) *Matt.* 9. 34. 12. 24. *Luke* 11. 15.

in Union with the *Son* of GOD: But I must forbear speaking any farther of this Matter at this Time, and pass by what might be said of the Sin, or Sins, of *Sodom* and *Gomorrhah*; and shew a little farther the Sin, or Sins, of these ungodly Men, these *filthy Dreamers*. Their Likeness as Ungodly; I have spoken to from the 4th Verse, so that I shall only speak a little to their *filthy Dream*, here at the 8th Verse, said to be a despising of Dominion, and a speaking evil of Dignities: This may be understood of Civil Magistrates, or of *Jesus Christ*, and I believe of him chiefly, for he is (v) KING of KINGS, and LORD of LORDS, for this *He* is the Word, and his Name is called the (w) *Word of God*, or *Son of God*, or *Second Person* of the *Three-ONE*, as the Word Name does import, as I have shewed before.

THEN these ungodly Men that deny *Jesus Christ* is GOD equal with the *Father*, in all the glorious Properties of his Nature, and so dream of him as a Creature only; and that's a *filthy Dream*, and so dream he has no Dominion but what is given him, and that's a *filthy Dream*; for as Creator he has a (x) Right of Dominion over his own Works, as is very plainly exprest in those Texts.

THAT *Jesus Christ* is GOD, Creator of all Things too, is as plainly and as fully set forth in

(u) Rev. 19. 16. (w) Rev. 19. 13. (x) Matt. 20. 25.
Rom. 9. 20, 21. Isai. 45. 9. Jer. 18. 9.

the Scriptures, as may be seen in these (y) Texts. *And he is God over all blessed for ever.* Rom 9. 5. All Things are created by him, as GOD, for him, as *Mediator*, they for him (z) to dispose of as he, GOD-Man pleaseth; and therefore to deny him such Dominion is the highest despising of the highest Dominion that is or can be. And to conceit that *Jesus Christ* has no Dignities, or Titles of Honour and Glory belonging to his Person, but what is conferr'd on him, is to dream a *filthy Dream*, as will appear if these (a) Scriptures be but duly considered.

HERE is two sorts of Titles (*Secret*, or *Wonderful*) proper unto his two Natures, GOD and Man, which makes him here to be called *Wonderful Counsellor*, *Mighty God*, these are Titles which belong to him as GOD, the other as Man; but I recommend to your Consideration only those as belong to him as GOD, for it is those that these *filthy Dreamers* speak evil of, he is said to be *Glorious in Holiness*, or Holiness in the highest Perfection belongs unto him: Therefore this Title or Dignity is equally ascrib'd to each of the most Glorious *Three-ONE*, and to *Jesus Christ* in particular. Now to speak slightly or contemptuously of them, as belonging to him, is to speak evil of his Dignities, and to deny them as

(y) *Joh.* 1. 1, 2, 3. *Col.* 1. 16. *Heb.* 1. 2, 3. (z) *Prov.* 8. 15, 16. (a) *Isai.* 9. 6. *Judg.* 13. 18. *Joh* 12. 13. *Pf.* 20. 4. *Prov.* 8. 14. *Fer.* 32. 19. *Eph.* 1. 11. *Gen.* 17. 1. *Pf.* 45. 36. *Rev.* 1. 8. 15. 3. *Exo.* 15. 11. *Isai.* 6. 3. *Rev.* 4. 8. *Rev.* 3. 7. 15. 4.

his, is to rise up before him and to rebel against him; and to give them unto a meer Creature, is to do as those in the Wilderness, in saying, *Let us make us a Captain*: And as the *Angels* in setting up *Beelzebub*. Yet all this those Ungodly Men, those *Filthy Dreamers* have done and do; yea, tell their Dream for an infallible Oracle, and wonder every one does not believe their *filthy Dream*, so that the Apostle might very well liken the one with the other, by saying, *likewise these filthy Dreamers*: He having thus set them forth in their proper Dress, both in their abusing of the *Grace* of God by turning it into *Lasciviousness*, and their abominable Errors in the Doctrine of the *Son* of God, and in despising of his Dominion, and in speaking evil of his Dignities, he in the 11th Verse says, *Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of (b) Balaam, &c.* and *John* tells them of whom *Cain* was (even (c) of the Devil) and what was his way, even Murder, and why he did it.

THEY are farther describ'd in the 12th and 13th Verses by several metaphorical Expressions, as *Spots*, that is, Stains to the Name of Christianity, *clouds without water carried about of winds*, that is, Persons that seem to themselves in their Dream to have abundance of weighty Matter, yea, when they tell their Dream unto some, it seems to be wonderful Matter; but,

(b) 2 Pet. 2. 15. Rev. 2. 14. (c) 1 Job. 3. 8, 12. Job. 8. 44.

alas, there is no (*d*) Weight for the Wind; as *Job* speaks, no Water of Life in them, therefore carried about with (*e*) Winds of Pride, of Conceit, and of the Devil, and so they speak great swelling Words of Vanity: They are said to be Trees whose Fruit withers, so that it is good for nothing, and therefore in the next Words said to be without Fruit: That is, Persons who at first seem'd to promise fair, bloom well, begin to set for Fruit, but some Whirlwind of Error blows them down, or plucks them up by the Roots, and so all the blooming Hopes, or Beginnings, wither; as indeed they must do because pluck'd up by the Roots, twice dead, that is, first dead (as all are) in (*f*) *trespasses and sin*, since (*g*) *sin entered into the world*.

2dly, DEAD from that Life they seem'd to have, or were thought or judged to have, and so twice dead, pluckt up by the Roots; that is, out of the Profession of Faith in *Christ* as *God*, so that all *Arians* are pluckt up by the Roots. For right Faith in him, as *God-Man*, and Love to him as being so, and thereby being (*h*) Fairer than the Sons of Men, (*i*) white and ruddy, the chiefest of Ten thousand unto the Soul, it is (*k*) rooted and grounded in him.

In the 13th Verse they are called *raging waves of the Sea*, to set forth either the raging of their Lusts in their vain Conversation, or the raging of their blind Zeal in propagating, and in

1- (*d*) *Job* 28. 25. (*e*) 2 *Pet.* 1, 2, 17, 18. (*f*) *Ephes.* 2. 1. (*g*) *Rom.* 5. 12. (*h*) *Pf.* 45. 2. (*i*) *Song* 5. 10. (*k*) *Ephes.* 3. 17. their

their endeavouring to maintain their abominable Errors.

Wandering Stars; That is Men that are wandered from the Truth, into Error. Well, these *ungodly Men*, these *filthy Dreamers*, called *Spots*, *empty Clouds*, *fruitless Trees*, *raging Waves*, *wandering Stars*, this Apostle saith, *Enoch* the Seventh prophesied of, and also that the Apostles of our LORD *Jesus Christ* had told them of these Men. Verses, 14, 15, 16, 17, 18, 19.

3dly. THE third distinct Head of Matter is contain'd in the 20, 21, 22, 23, verses, which is the Apostle's counsel and advice that he gives unto the sanctified, preserved, and called Ones, what they should do, or how they should behave themselves one towards another, and that is *First*, to build up themselves on their most holy Faith; that is to be free and ready familiarly to converse together, with one another about the things, whereby Faith and Love may be increased and strengthened; in this I can say, our deceased Friend and Brother, took much Pleasure and Delight, and was often greived to see so little of it among Professors in this Day. I can also say God had given him, a good Understanding and Light into the Mystery of God, and of the *Father* and of *Christ*. So that I, and he, had sweet and savoury Communion together, and so did build up one another on our most holy Faith.

2dly. PRAYING in the *holy Ghost*; that is, in the Light and Direction he gives, both as to the Wants of the Soul for to ask suitable Supplies according

according to the Will of God, and to be thankful for what we enjoy from him.

3dly. To keep themselves in the Love of God: *and to be looking for the Mercy of our Lord Jesus Christ unto Eternal Life:* That is, use all means that God has appointed and promised to come into and communicate of his Love unto Souls in; for by so doing, we keep our selves in the Communion Love of God by being in the way of the (1) Promise, and so by Faith looking for daily Supplies out of *Christ's Fullness* whilst here, and to be possessed of *Eternal Life* when we go hence.

4thly. How we should carry our selves to others: *Unto some to be very compassionate; unto some making a Difference; others save with fear, pulling them out of the Fire; and to hate the Garments Spotted with the Flesh.*

Thus I have spoken of the distinct Matters of this Epistle unto the *Text*. I have been the longer because of the word *Now* having such an Eye unto those things, and because I found my Mind (as soon as the *Text* was recommended to me to preach from) led so to do, and because the Weightiness of the Matters that requires much more to be said of them then I can contain in so little room, here being so much of the special Grace of the *Three-One*, as has been a little hinted upon, and so many Opposers of it, that it requires much to be said about it, to set forth the

great Ability of him that saves and delivers a little Company of poor feeble Ones, from so many Enemies within and without, and at last to *present them faultless before the presence of his Glory.*

I shall from the *Text* therefore, first a little farther shew the Ability of *Jesus Christ*, the *Him* in the *Text*, to do the whole work of Salvation and Presentation.

2^{dly}. SHEW how he Presents them, Faultless.

3^{dly}. WHAT the presence of his Glory is.

4^{thly}. THAT it will be with exceeding Joy to the Presenter and to the Presented.

Lastly. SOME USE.

1st. OF the Ability of *Jesus Christ* for this Work of Salvation and Presentation.

Now This Ability of his lieth in his being God and Man, as God he is the strong God rideth upon the *Heavens* by his Name (*m*) *Jah*; as Man he is invested with Ability by (*n*) Covenant Settlement. Now to open and demonstrate this, I shall a little consider some Verses in the 40th of *Isaiah* 10th to the 19th Verse, even this glorious Revelation of God-Man is in the first of these Verses, usher'd in with two *Beholds* in it, the Word *Behold* being a note of great Wonder or great Attention, that is, it notes the Matter that follows, is very great and wonderful, and therefore calls for very great Attention, if so, then where there is two it does much more so.

Behold the Lord God will come with strong

(*m*) Ps. 68. 4. (*n*) *Isai.* 42. 6. 49. 8.

Hand, and his Arm shall rule for him, behold his reward is with him, and his work before him.

THE Lord GOD, is GOD the Son, his strong Hand is his Almighty Strength and Power, his ruling Arm is his Infinite Wisdom or Skill in all that Almightyness, or in all that is done by Almightyness, there is Infiniteness of Skill and Wisdom, as appears in the 12th Verse, so that the Almightyness of Power and Strength is one of the wondrous Parts of the great Ability of *Jesus Christ* here noted out for us to behold.

2dly. His infinite Wisdom and Skill in doing all things by the strictest Rule of Justice and Judgment, so exactly, so harmoniously, that there is no Disorder or Defect in any Branch of his Almighty Work.

THE Second Wonder here to behold, is his Reward and his Work. I shall first consider his Work. Secondly his Reward.

1st. His Work that here is said to be before him, and to have the Reward of with him, can be no other then the great Work of Salvation of all his People (spoken of in the first Verse, and so to the 10th) as I could give abundant Demonstration of had I here room for it, and in the 11th Verse it is evidently set forth, by his being set forth as a *Shepherd*, in which Office *Jesus Christ*, owns himself to give his Life for his *Sheep* (o) and that Work requires such great Strength and Skill to do it effectually, and this will appear if we con-

sider, first, who they are that are saved: *2dly*, what they are saved from: *3dly*, the Duration of it.

First, Who they are. They are all that the *Father* sanctified, or set apart to be saved; and they are a (*p*) numberless Number, which no Man can number, out of all Nations, and Kindreds, and People, &c. and these all in a (*q*) lost and undone Condition, being (*r*) wretched and Miserable, and poor and blind, and naked.

2dly, WHAT they are saved from; and that is, *First*, From their Sins. *Secondly*, From Wrath, *Thirdly* From the World, and *Fourthly*, From the Devil.

First, (*s*) From their Sins, and this he doth by making an end of them, by blotting them out, by casting them behind his Back, and into the Depths of the Sea of his Blood.

Now if we consider what a numberless Number of Sins every one of us have to be made an end of by making Atonement for them, and blotting them out of the Book of Justice, casting them behind his Back, that is out of the Sight of Justice, by burying them in the Sea of the Merit of his Blood.

2dly, AND thereby saves them from that horrible (*t*) Tempest of Snares, Fire and Brimstone, which is the Warth to come that he saves from.

(*p*) Rev. 7. 9. (*q*) Luke 19. 10. (*r*) Rev. 3. 17. (*s*) Mat. 1. 21. Dan. 9. 24. Isai. 43. 25, 44. 22. Col. 2. 14. Isai. 38. 17. Mic. 7. 19. (*t*) Ps. 11. 6. 1 Thes. 1. 10.

3dly, HE saves from the (u) World, even out of the many Tribulations that they meet with in it.

4thly, FROM all the (w) Power, Rage and Attempts of the Devil, which are many, for he goes about as a Roaring Lyon, and oftentimes sadly affrights the poor Children of God, but this Almighty strong Hand not only bruifeth and bindeth him, but by his Death has destroyed him.

Now He that does this Work must be an able One, and none but *Jesus Christ* is able, and if he had not been the LORD GOD he had not had a Hand strong enough to have done it.

Secondly, I SHALL consider his *Reward* and that is to possess and enjoy this innumerable Company in a State of Perfection, and fullness of glorious Joy in all those endeared Relations (in all the true Glory of them) that the Scriptures speak of, that they were first given to be in of the *Father*, before the World was, as has been a little shown in Page 2d. But to proceed to the 11th Verse, and here He that in the 10th Verse we were called to behold as the LORD GOD in the Almightyness of his Power and Strength, here as the Man in Union with the LORD GOD, in the Office of a Shepherd, which properly can belong to none but a Creature, for God absolutely so, cannot be in, or have any Office conferred on him, because there can be none to call him unto it,

(u) *Johu* 16. 33. *Rev.* 7. 14. (w) *Rev.* 12. 17. *Mat.* 16. 18. *1 Pet.* 5. 8. *Rom.* 16. 20. *Rev.* 20. 1, 2. *Heb.* 2. 14.

or instal him into it, and yet he that is the LORD God in the one Verse, is the Shepherd in the other, therefore he must have two distinct Natures in one Person, so that when the Scriptures any where speak of the *Lord* or *God*, or *Lord God* as a Shepherd, as is very often in the *Old Testament*, as may be seen in those (x) Texts cited in the Margin, which I could wish I had room to open and compare with those in the *New*, but I must leave them (with many other Things that present themselves with great Weight, and are of great Moment, and but little Notice taken of them) unto another Time, if the LORD will put it into my Hands, and then give me Ability for it.

AND now a little Note some few things from this eleventh Verse. *First* from hence Note, that there is (by comparing these Words with some of those Texts cited in the Margin.)

First Note, Two special Parts of this Shepherds Office-work.

THE one to die for them; and *2dly Note*, The other to feed them and to gather them, that is, the Lambs (or new born Souls newly born of the Word and Spirit, or such as are very weak in Faith or Knowledge) with his Arm of Power.

3dly Note, He carries them in his Bosom to shew his great Love and tender Compassion towards them.

(x) Gen. 49. 24. Ps. 23. 1. 80. 1. 95. 7. Eccles. 12. 11. Song 1. 7. Jer. 31. 10. Eze. 34. 11, 12, 14, 15, 17, 23, 24. 31. Zech. 13. 7. John 10. 2, 3, 4, 5, 11, 14. Heb. 15. 20. 1 Pet. 2. 25. Chap. 5. 4.

4thly Note. His great Care to bear them up under all their Weaknesses, and Fears, and Distresses what soever; these are all Expressions to set forth the Power of Love that is in the Shepherd who is the Lord God, and so is another Branch of the great Ability of Jesus Christ for his Work. Verse 12, read it; for here it is evident, *what a strong Hand and ruling Arm the Lord God has* (for the Lord God in the 10th Verse, and the Shepherd in the 11th, and the *who* here in the 12th must be one and the same) for no less then Almightyness itself both of Power and Strength, Wisdom and Skill, can be here set forth by those Expressions of Measuring, Holding, Meeted, Weighed.

HERE is infiniteness of Wisdom and Skill to measure the Waters in the Heavens, Earth and Seas, so as perfectly to know the certain Measure of the whole, by containing it in the hollow of his Almighty Hand of Strength and Power: O what Hand can meet the Heaven with a Span, but an Almighty one! Or weigh the Mountains and Hills, or comprehend the Dust of the Earth in a Measure, it can be no less then Almighty Everlasting Strength, even (y) *Jehovah* the Son of God's Nature, in whom is everlasting Strength, and who hath (z) everlasting Arms underneath his People to secure them! Almighty (a) Hands to hold them safe, so that none can pluck them out of his Hands, this is the great, the good, the

(y) *Isa.* 26. 4. (z) *Deut.* 33. 27. (a) *John* 10. 28.

chief *Shepherd* of the Sheep, the Man God's Fellow.

THIS is he, the *Son*, who as God, is a Spirit, and by what has been said, it is evident that he may well put forth those Queries as in the 13th, and 14th Verses, as if he should say, Come see if there be a wiser one than I to be my Director, or that could have given me Counsel to have ordered Matters better, or more exactly than I have done; who could shew me what I did not perfectly know or understand? All these are very high and lofty Demands, which further shews *his* great Ability for *his* great work.

BUT as if the LORD GOD, the *Son* should say unto all that deny him to be God, if this is not enough to stop your Mouths, come, behold I have somewhat more to say unto you of my Divine Nature; 15, 17, verses, behold, stand and wonder, and attend and give due regard. Behold the Nations, the Work of my Almighty Hand are but as a Drop unto me; Yea I count them all but as the small Dust of the Ballance, a Drop is but small, but Dust and small Dust is far less.

BUT yet it is something as they may be counted by him as his work, they are a Drop or Dust of his producing, but set them before him by themselves, and then they are all Cyphers, which of themselves are nothing in Accompt, so here count whatsoever makes the greatest Figure let it be Wisdom, Strength, Power, Riches, Honour, or Majesty, set them before him and they are nothing; and as they are Sinners, they are less than

than nothing, that's less than a Cypher, for tho' a Cypher by its self stands for nothing, yet it is something, as the mark of a Pen that was used by some Hand, so tho' all the Nations as Sinners have marred themselves, and so are less than nothing, or then when they were Cyphers, which by themselves in Accompt to him were as nothing, yet as the Work of his Hand they were as the Drop of a Bucket, or small Dust of the Ballance; here then is the Infiniteness of his Being set forth as a Demonstration of his being *Lord God* and as there is a Union of this Infiniteness, with the Man the *Shepherd*, and so a farther Demonstration of the great Ability of *Jesus Christ*, for his Work, for it was this *Union* of the Man to or in *God*, that made his human Obedience to be of such worth and excellency beyond all others, as will farther appear, if we well consider and understand the Mind of *God* in the 16th verse here.

And Lebanon is not sufficient to burn nor the Beasts thereof sufficient for a burnt-offering. If any enquire what they were insufficient for, I answer, the Wood to burn, or all the Beasts thereof were not sufficient for a Sacrifice to make Atonement for Sin, no not for one.

PERHAPS the Spirit in the Prophet here points, unto the Temple built of the *Wood of Lebanon*, and to all the Offerings there offered up. For tho' there was a numberless Number there offered in the many Years of that Temple Service, yet they all were insufficient to satisfy Justice for the Sins of the Offerer of them. For *God* knew they could

not

not do that, though many of the ignorant Offerers did conclude so, and trust therein, as many ignorant Professors of *Christ* do now to religious Duties, God therefore declares that he neither (b) desired nor required them. Now it must be thus understood, that he never desired them for to satisfy his Justice, nor required them upon any such Account, but only as a way of *Religious Worship*, by which they should by Types and Shadows be looking unto the Substance, that was held forth by them as being that alone that was sufficient for to satisfy Justice, for the Sins of all for whom he offered up himself a Sacrifice, with which Sacrifice Justice or God (for Justice being a property of God, is or may be call'd God) is well pleased. Therefore when *Jesus Christ* as the Covenant-man, is speaking of the Covenant that he had entred into, I may say with Justice, he saith unto his (c) *Father*, Sacrifice and Offering thou didst not desire, mine Ears hast thou opened, that is, thou hast told me that I must go and die a Sacrifice, to satisfy *Thee* or *Justice*, for the Sins of those that thou hast chosen and given unto me, for there is none that has Sufficiency in them, neither hast thou required any for that End, for thou hadst no Pleasure in them. Verse 7. *Then said I, Lo, I come in the volume of the Book it is written of me: I delight to do thy will, O God, yea thy Law is within my Heart.* This is as if the Man in God, or the Son of

(b) Ps. 40. 6. (c) Ps. 40. 6.

God (this Almighty one I have been describing) should say, *Father*, I know that thou must have a Sufficient Sacrifice to take away Sin, and I know also that all the Sacrifices, or Services of all Creatures, is not sufficient. For it is not (d) possible that the Blood of Bulls, or of Goats should take away Sin; for there is no Sacrifice which can ever take away Sins. But I will come and offer up my self according as it is in the Covenant Volume, for I delight to do thy will, for it is in my Heart, for to answer all the Demands of Law and Justice, I will fulfil the one, and satisfy the other; I am able and willing to do it. Tho' *Lebanon* and all the Beasts thereof, be not Sufficient, yet the Person here described is able, yea, has offered up a Sacrifice, with which God, or *Justice* is well pleased withal, as is abundantly evidenced in the Old and New Testament.

HERE the *Father* speaks saying, (e) *behold my Servant whom I uphold, mine Elect in whom my Soul delighted.*

As if he should say, Lo, this is he that is able to offer up a Sufficient Offering; Lo, this is he whom I have chosen for the Work; Lo, this is he in whom my Soul delighteth, or is well pleased, that is, in his Undertakings and in all his Performances, for there is no Defect in him or his Work, and what was his Work is specified in the 21st Verse, it was *magnifying the Law, and*

(d) *Heb. 10. 4. Verse 11.* (e) *Isai. 42. 1, 21.*

making of it Honourable, that is in his fulfilling it so perfectly as the Surety for his Brethren, not only as a single Person, but as a publick Person, and (f) Surety for all the Family, and he hath so done it, that it is more (g) compleatly done than if they had all kept it; for his fulfilling it for them was more then their keeping it, for his keeping it so perfectly and fulfilling of it so fully as not one (h) Jot, or one Tittle, did in any wise pass away from it, but was fulfilled by him for them for whom he was a Surety; this was the Righteousness that the LORD was well pleased withal, thus he magnified or made the Law great and honourable, or made it appear to be so, even as *Paul* saith. to (i) be holy, just and good.

ALL this is plainly evinced in *Isai.* 50. 4, 5, 6, 7, 8, 9. here in the 8th Verse, we have this Surety declaring that GOD or Justice is near, and has acquitted or given him a Discharge, for his having paid whatsoever was (k) laid to his Charge as a Surety and Head, or publick Person.

HE saith, *he is near that justifieth me*, therefore is very bold, and saith, *who will contend with me*, or as the old Translation renders it, *who will sue me at Law?* It is as if he should say, here is he that I entred into Covenant withal, and he justifies me, who then will, or can, or dare contend with me, or what Law can be in force,

(f) *Heb.* 7. 22. (g) *Col.* 2. 10. (h) *Mat.* 5. 17, 18. (i) *Rom.* 7. 12, 16. (k) *Isai.* 53. 6.

42 The Substance of
 seeing I have fulfilled every Jot and Tittle of the
 Law. Therefore saith, if there be, let him come
 forth, let us stand together, *who is my adver-*
sary let him come near to me, and here is he
 that doth justifie me; Who is my Adversary or
 Master of my Cause, as the Margin reads it:
 Let him come near to me and I can shew him a
 full Discharge. Thus it is plain from these two
 Texts in the Old Testament with many more that
 might be brought to the purpose, it is evident
 that the LORD *Jesus Christ*, the LORD GOD, the
 Man, the Shepherd in *Isai.* 40. 10, 11, 12, 13,
 14, 15, 16, 17. Verses, was able, and from the
 40 *Pf.* 7, 8. was willing, and from these, with
 some New Testament Texts, he did offer up a
 Sufficient Sacrifice by offering up himself, *though*
Lebanon be not sufficient to burn, nor all the
Beasts thereof sufficient for a burnt Offering to
 satisfy Justice, nor all the Obedience of the whole
 World is not sufficient to make Atonement, no
 not for one Sin, but his one Offering was sufficient
 for to satisfy for all the Sins of those for whom
 he became a Surety. For farther Demonstration
 of this foundation Truth, pray read (and I pray
 God you may understand) these * new Testament
 Texts. For I have not room to open them nor
 cite them at length. So that all these Things

* *Mat.* 20. 28. *Luke* 24. 26. *John* 11. 29. 10. 10, 11, 14, 15.
 16, 17, 18. Verses. *Act.* 4. 10, 11, 20, 28. *Rom.* 3. 24, 25, 26,
 8. 31. 32, 33, 34. 2 *Cor.* 8. 9. *Gal.* 3. 13. 4. 4, 5. *Eph.* 1.
 5. 2. 13, 14, 15, 16. 5. 2. *Col.* 1. 22. 1 *Tim.* 2. 6. *Heb.* 1. 3, 5,
 8, 9. 27. 26, 27, 28. 9. 12, 14, 15, 26. 10. 10, 12, 14.
 1 *Pet.* 2. 24. 3. 18. *Rev.* 5. 5, 9,

being

being thus, the LORD GOD, the Shepherd, might well make that bold Challenge in the 18 Verse, *to whom will you liken God, or what likeness will you compare unto him?* That is as if he should say unto those that deny him to be God, if these are not the Properties of God, what are?

THUS I have proved the great Ability of *Jesus Christ*, the *Him* in my Text. This was the Doctrine that abundantly satisfied the Soul of our deceased Friend and Brother; therefore no doubt but that as he was by this Ability kept from falling into Error in the foundation Doctrines of Salvation, so also by the same Ability was kept from turning the Grace of God into Lawlessness while here, so no doubt but he is now by this able One *presented faultless before the presence of his Glory with exceeding Joy.*

2dly. I SHALL a little shew how he presents them faultless before the Presence of his Glory: And this he does two ways.

1st. MYSTICALLY in presenting himself, that is the Man in the Office of the High Priest, who going once a Year into the most *Holy Place* with the Names of the Children of *Israel* upon* two Stones upon his two Shoulders, for a Memorial, and on his Breast-plate of Judgment on 12 Stones, (*1*) *Israel* here are typically all the People of God.

So their Names upon two Stones may typifie either *Jew* or *Gentile*, or all the People of God in Old and New Testament Times, upon his

* Exo. 29. 9, 10, 15. (1) Gal. 6. 16. Eph. 2. 12. Rev. 21. 12.

Shoulders, to type out *Christ's* Ability, or to shew his firm and perpetual Love, Memorial, Esteem and Sustainment of them: Upon his Breast-plate of Judgment, to shew that the People of God are always upon the Heart of *Christ*, and that he knows all of them and their Cases most perfectly, and has the most endeared Affections always towards them; the Church seems to Eye this, and cries out (m) *set me as a Seal upon thine Heart, as a Seal upon thine Arm*, and therefore said to have their Names written in Heaven and in the Lamb's Book of Life.

Now *Jesus Christ* presenting of Himself as our High Priest, is his presenting of us, or as the *Apostle* saith in the 9th of Heb. and 24th, *to appear in the Presence of God for us*.

His presenting of them *faultless*, is also plain, if we consider (n) two or three Texts in this Epistle unto the Heb. 9. 12, 24. *neither by the blood of Goats and Calves, but by his own blood he entered in once, into the holy place having obtained eternal Redemption for us*.

Note first. It is his own Blood; this is the Price he carries, in his Hand, into Heaven with him.

Note 2dly. WHAT he obtains by his Blood, and that's *Eternal Redemption*, that is, an *Eternal Freedom* from Sin and Wrath.

Note, 3dly. WHO it is for, *us*, that is, *for us* that are the Sanctified of God the Father, *us*

(m) Song. 8. 6. Luke 10 20. Rev. 13. 8, 21 27. (n) 1 John 2. 7.

he preserved in *Christ Jesus*, us that are called. For *Christ* is not enter'd into the *holy place made with Hand's* but into *Heaven it self* there to appear in the presence of God for us.

THUS he presents us mystically as his Members, in presenting himself as Head, he presents us, as one in him.

Secondly. He presents us Personally.

AND this he doth at Death, in our most noble parts, our Souls, and at the *Resurrection*, and at the delivering up the *Kingdom* in our Souls and Body. Read the 2d. Cor. 4. 14. Eph. 5. 27. 1st. Cor. 15. 24. This is plainly set forth by his Type *Judah*, Gen. 43. 9. *I will be Surety for him, of my Hand shalt thou require him, if I bring him not and set him before thee, then let me bear the blame for ever.*

FOR as certain as *Judah* did become Surety for his Brother, so *Christ* for his; then *Judah* engageth to set him before his Father, this was *Judah's* presenting of *Benjamin*. So will *Christ* at Death set us (that is our Souls) before his Father, therefore our Spirits or Souls are (o) perfect.

Thirdly, WHAT is the Presence of his Glory? Answer, It is to be in the full Fruition of a State of Perfection of Life, Light, Wisdom, Knowledge, Strength, Righteousness, Holiness, Love, or whatsoever is most excellent to make us happy.

Lastly. AND that is done with exceeding Joy, both to the Presenter, and Presented.

First. To the Presenter, the Lord Jesus Christ, this will appear if we consider, first, the Joy Christ expresseth he had in us, as chosen of the Father and given unto him, before they or the World was properly or wholly framed, even while it was in framing, and he the Man was then by him the Eternal God as one (p) brought up, or caused to grow up with him, and was (q) daily his Delight, rejoycing always before him, rejoycing in the habitable part of his earth, and my delights were with the Sons of Men.

First Note. HERE the Man is rejoycing before or in the presence of God, while he was framing the World.

Secondly Note. Jesus Christ rejoyced in a certain Part of God's Work, even (r) his Earth, that is those that God had in Election chosen for his own in a special Manner of Angels and Men.

Thirdly Note. Christ's peculiar Joy or Delight was with the Sons of Men, even those of the humane Race, that was given unto him.

Secondly. If Jesus Christ (s) rejoyced in Spirit at the hiding of special Grace from the Wise and Prudent, and revealing it to Babes; O how much must his Joy exceed in his (t) presenting or receiving of them to Himself, or into his Bosom at Death, and at the Resurrection, and at the delivering up the Kingdom, that God may be all in all.

(p) Prov. 8. 30. (q) Verse 30. (r) Verse 31. (s) Luke 10. 21.
(t) Eph. 5. 27.

(v) *The Lord thy God in the midst of thee is mighty, he will save, he will rejoyce over thee with joy, he will rest in his Love, he will joy over thee with Singing.*

I BELIEVE, the LORD GOD here, is God the Son, and that as GOD-Man the Mediator, because he is styled the King of *Israel*, which is one of his Offices as Mediator.

AND therefore I will just note a few things.

First Note. THE LORD GOD here is near related to *Israel*, that is to all he has chosen, he is their God.

Secondly Note. WHERE this GOD resides, and that is in the midst of his People, or in their souls (w) and when gathered together in his Name.

Thirdly Note. WHAT an One he is, for he is Mighty One, and so able to save unto the utmost and therefore,

Forthly Note. WHAT he will do, he will save, he will rejoyce over thee with Joy, he will rest in his Love, he will rejoyce over thee with Singing or with exceeding Joy.

Now if *Jesus Christ* had Joy or did rejoyce in the foreviewing of them, as *Prov.* 8th, and did Joy or did rejoyce in his State of Humiliation, over them as Babes under all their Weakness, and having Sin in them, and abundance of Fears, Sorrows, and Temptations attending of them, as like faith, how much it exceeds according to his promises in *Zephaniah* when he presents them fault-

(v) *Zeph.* 3: 17. (w) *Mat.* 18: 20.

less before the presence of his Glory. 3dly. And will be exceeding Joy unto the Presented, for they have Joy now in present Tastes of Love Communion with God and *Christ*, in his Word, in his Promises, in his Ordinance in his People, in or with his Ministers, and in his Works, as they now and then have in the small Glimpses of his Glory, that are soon gone. Now how will their Joy exceed then when they are presented before the presence of his Glory That they have Joy now, all that have any Experience of Gods love know, and those * Scriptures in the Margin prove.

BUT surely it will then exceed all present Measure, both for Measure and Duration, for this see these Scriptures. *He shall see his Face with Joy.* Who this is *Elihu* tells us, it is a Man in very low, languishing, dying Condition; but says if there be a Messenger with him, that if *Christ* the Messenger of the Covenant be with him, an Interpreter, one among a Thousand that is, if the Spirit opens the Message *Christ* comes with into the poor dying Man's Soul, the Message *Christ* is sent with, is to shew unto Man his Uprightness, that is to acquaint the Soul with his own Uprightness as that by which he must now appear before the Presence of his Glory, for *Christ* Uprightness, is his doing every thing so exactly according to Law and Justice in the room and stead of the poor Soul.

(*) *Neb.* 8. 10. *Pf.* 30. 5. 32. 11. 51. 8, 12. *Isa.* 12. 3. *Jer.* 15. 16. *Hab.* 3. 18. *John* 15. 11. 16. 24. *Acts* 1. 3. 5. 2. *Rom.* 15. 13. *1 Pet.* 1. 8. *Job.* 33. 26. *Mat.* 3. 1.

Now the Spirit interpreting *Christ's* Upright-
ness, or his perfect Obedience, or his Righteous-
ness, unto the Soul as its by imputation, now
the Soul sees him gracious and that he will deliver
him from Hell, and that he shall see his Face
with Joy, or *be presented before the presence of
his Glory with exceeding joy.*

*Thou wilt shew me the path of Life, in thy
presence is fullness of joy and at thy right Hand
are pleasures for evermore.* Ps. 16. 11. No,
doubt but these Words are *Christ's* Acknowledg-
ment of the *Fathers* Favour to him, as Man, at
his Death and Resurrection, and so of the Joy
that was set before him. *Heb. 12. 2.*

But yet it is the Language of Faith in the
Psalmist, and of others, both before and some-
times even in their last Conflict with Death, as I
have heard of and seen of late two Instances, of
those that were near and dear unto me, the one
was my Daughter, who I believe was born a-
gain, even born from above, or of the Spirit before
she was Twelve Years old; for it seemed to me
that the Work of Grace was begun in her when
she was about seven Years old, or before. And
the last Words that she spake (which I am sure
was not ten Minutes before her Soul departed out
of her Body) as I sat by her Bed Side, were these.
“ Father, I am now a going unto God the high-
“ est Holiness, the everlasting Rock, a bleeding
“ Jesus, who shed his Blood for the Remission of
“ our Sins.” And in that Instant shut her Eyes,
and fell asleep. My Wife also, in the Evening

and Night she died, said, *This Night shall I be with my Lord*; and spake the words of *Simeon* when he had *Christ* in his Arms; *Lord, now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation.* And a little after, utter'd these words, *He is great in Counsel, mighty in Working*; and in her last Conflicts with Death, cry'd out, *It is hard work to die, but Death is unstung, the sting is taken away.*

MANY such Instances have been in my Day, so that GOD doth shew his People the Path of Life at the Hour of Death often times, or a little before, as he did with our Brother, he being comfortably carry'd forth in his Soul in beholding the abounding Grace of GOD and *Christ* in this Text, with others, and had sweet Peace, and an entire Resignation unto the Will of GOD. So that we may say of him as it is said of some of the Saints of old, *Heb. 11. 13.* These all died in the Faith, and so did he in the Faith of these Things and of the Text, and so no doubt but saw the Path of Life, and is now in the Presence of his Glory, where is fullness of Joy. So that the Path of Life is *Christ*, as view'd in some Word or Promise of Grace that fills them with Joy and Peace in Believing. But alas, what is this Joy to that which is in the Presence of his Glory, where is Fullness of Joy without End, or without the least Decay; for at his Right Hand are Pleasures for evermore! So that I may conclude now with a little Use of the whole.

First.

First. HENCE learn, That *Father, Son,* and *Spirit*, have an equal Hand in the bringing a certain Number of the fallen Race of Mankind safe through all the Difficulties of Time unto endless Glory.

Secondly. HENCE learn, That *Jesus Christ* being GOD and Man, is able and meet to be the Saviour and Safety of all that are in Him, He having all the real Properties of both Natures.

Thirdly, HENCE learn, To take heed of a vain Conversation of the turning the Doctrines of GODS free, and full, and special Grace into *Laciviousness*, and of denying the *Lord Jesus Christ*, to be real GOD, one equal with the *Father*.

Fourthly, HENCE learn, The Vanity of trusting in our selves or in any of our Performances, or in any other Creature, Jer. 3. 23. *Truely in vain is Salvation hoped for from the multitude of Mountains*, That is, from the greatest Men either in Church or State, yea tho' never so many of them.

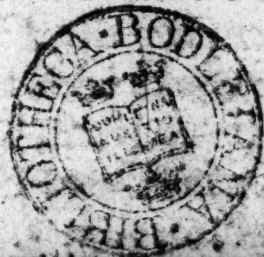
Fifthly, But hence learn, To give all the Glory to *Father, Son,* and *Spirit* for what you are, and for what you have, and for what you hope in another World.

Sixthly, and *lastly,* HENCE learn, the Happiness of the People of GOD when they depart hence ; for it is out of a World of Sins, Sorrows, Fears, Snares and Temptations, into a World of perfect Freedom from them all, and into a fullness of Joy and Glory.

I conclude with the Apostle here.

Now unto him that is able to keep you
from falling, and present you faultless,
before the presence of his Glory with
exceeding joy.

To the only Wise God our Saviour be
Glory and Majesty, Dominion, and
Power, both now and ever. Amen.



F I N I S.